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THIS SIDE OF CARD IS FOR ADDRESS ONLY

*The Rev. Dr. R. H. Nassau
Amherst
Pa.*

*Received April 4th 1913
from Nassau*

Hope to see you at Tusculum
on the 8th April — Mrs. B. and
boys write with me in kind remembrance

Titusville N. J.

March 31st 1913

We arrived in Africa October 1890; our first
stop of a couple days was at Batanga. Almost
immediately, after our arrival at Barthelemy, we pro-
ceeded to Angora, in company with Mr. Mearns.
Went up river on the "Falaba". Found Mrs. Ogden in charge,
and Augustus her chief native helper — At the close of '90, we
all repaired to Barthelemy, to attend Mission Meeting. At that
meeting, we were appointed to Falagoua. The goods the Jacots and
we arrived together at Kangue; remained there a few days; then Mr. Andrews
Sord accompanied us to T. where the goods remained 3 days, I think —
Sord's — W. S. Bacon

Although Doing a Big Business It is Unable to Meet Its Obligations.

The Victor Rubber Tire Company is in trouble. While the plant at Snyder-ville has been doing an immense business it has for some reason been unable to meet obligations. The following dispatch from Cincinnati, received last night by The Press-Republic, gives the details of the action of the creditors:

"Cincinnati, April 29.—The creditors of the Victor Rubber Tire Company, of Snyderville, Clark County, O., today filed a petition in voluntary bankruptcy against the concern in the United States Court. It is charged that the defendant is insolvent and that on

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home when his health breaks down and remains until he is thoroughly rested. He modestly said last night that he would receive a royal welcome when he returned, and it does not take a long stretch of the imagination to know that he must be greatly beloved by the natives for whom he has done so much.

FILLS LOCAL PULPITS.

He spoke last Sunday morning in the Second Presbyterian church. Next Sunday morning he will preach for the Rev. Mr. Dunning, pastor of the Presbyterian church at Osborn. Mr. Dunning was associated with Dr. Nassau in the work in Africa for several years, but his health would not permit him to remain. A week from Sunday, May 8, he will speak in the Third Presbyterian church and the following Sunday, May 15, in the First Presbyterian church.

Dr. Nassau is an author of note, and one of his books will shortly be issued. He is further charged that the concern of the Board is to make an assignment. H

Views and Reviews

Tales, Talks and Personalities of the Old World

cited with details, the present biographer insinuates, that it would not be wise to divulge. To save them from capture by the Huns in the 1914 invasion, they were dispatched to Buch-

Random Jottings

Gleanings from Highways and Byways and Some Old Lanes

GVERNOR SPROUL signed the site tax bill this week, re-

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esses more of pictorial charm, and this fact, together with the patriotic glamor thrown about the region by the story of the Crossing, will doubtless make the new State park a popular centre of recreation and instruction in the coming years.

* * * *

THERE died the other day, almost unnoticed outside of his circle of friends and relatives, a Pennsylvania clergyman who has achieved unique distinction by forty-five years of continuous missionary service in equatorial Africa. This was Dr. Robert Hamill Nassau, the son of a distinguished Philadelphian and the brother of a notable woman missionary who had followed him into the African field and who is now buried in the Kamerun. Dr. Nassau's father was the Rev. Charles William Nassau, a native Philadelphian, who became the fourth president of Lafayette College and who was long associated with the administration of the Lawrenceville Seminary, near Trenton. His grandfather, William Nassau, was a prominent merchant in Philadelphia, in the early part of the nineteenth century and the family lineage was traceable directly to the counts of the Duchy of Nassau, while his paternal grandmother was Hester Clymer, a daughter of that notable Philadelphia household.

Dr. Robert Hamill Nassau's interest in Africa was said to have been aroused by a visit to his father's home of Dr. G. W. Simpson, as that missionary was about to set out in 1850 to establish the first Presbyterian mission in that field. Eleven years later, at the age of twenty-six, Dr. Nassau set out and in a few years was followed by his sister, Isabella Ann Nassau. At first their joint efforts to convert the African tribes were made at the Corisco station, a small settlement on the west coast almost on the line of the Equator. Station after station was established, schools started and hospitals founded until the name of the Nassaus was recognized throughout the German Kamerun and French colonial Africa as that of the foremost white workers on the coast. For forty-five years Dr. Nassau maintained the work, returning to this country fifteen years ago and residing, until the time of his death, at the Mercer Home for Presbyterian Ministers at Amhler. While he was in the field he wrote freely and frequently on phases of life in the tropics and collected many anthropological and ethnological facts for transmission to this country, sending many specimens to the college at Princeton and to the University of Pennsylvania. But as a labor of love in a foreign field of exceptional danger, the work of the Nassaus, brother and sister, was a notable example of missionary zeal on the part of those who could have enjoyed an easy and comfortable career in American educational circles.

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THE "Bryn Mawr idea" of a summer school is a much more recent development in educational practice than

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and all of us. But I believe it is wrong to worry over anything before it happens. It is surely time enough to be sad when our country is despoiled and our people made slaves. So let us not deprive ourselves of the few happy hours remaining to us."

"Ah, that is real wisdom," declared the Shaggy Man, approvingly. "After we become really unhappy we shall regret these few hours that are left to us, unless we enjoy them to the utmost."

"Nevertheless," said the Scarecrow. "I shall go with you to the Emerald City and offer Ozma my services."

"She says we can do nothing to oppose our enemies," announced the Tin Woodman.

"And doubtless she is right, sir," answered the Scarecrow. "Still she will appreciate our sympathy, and it is the duty of Ozma's friends to stand by her side when the final disaster occurs."

He then led them into his queer mansion and showed them the beautiful rooms in all the five stories. The lower room was a grand reception hall, with a hand-organ in one corner. This instrument the Scarecrow, when alone, could turn to amuse himself, as he was fond of music. The walls were hung with white silk, upon which flocks of black crows were embroidered in black diamonds. Some of the chairs were made in the shape of big crows and upholstered with cushions of corn-colored silk.

The second story contained a fine banquet room, where the Scarecrow might entertain his guests, and the three stories above that were bed chambers exquisitely furnished and decorated.

"From these rooms," said the Scarecrow, proudly, "one may obtain fine views of the surrounding corn fields. The corn I grow is always husky, and I call the ears my regiments, because they have so many kernels. Of course I cannot ride my cobs, but I really don't care shucks about that. Taken altogether, my farm will stack up with any in the neighborhood."

The visitors partook of some light refreshments and then hurried away to resume the road to the Emerald City. The Scarecrow found a seat in the wagon between Omby Amby and the Shaggy Man, and his weight did not add much to the load because he was stuffed with straw.

"You will notice that I have one oat-field on my property," he remarked as they drove away. "Oat-straw is, I have found, the best of all straws to re-stuff myself with when my interior gets musty or out of shape."

"Are you able to re-stuff yourself without help?" asked Aunt Em. "I should think that after the straw was taken out of you there wouldn't be anything left but your clothes."

"You are almost correct, madam," he answered. "My servants do the stuffing, under my direction. For my head, in which are my excellent brains, is a bag tied at the bottom. My face is neatly painted upon one side of the bag, as you may see. My head does not need re-stuffing, as my body does, for all that it requires is to have the face touched up with fresh paint occasionally."

It was not far from the Scarecrow's mansion to the farm of Jack Pumpkinhead, and when they arrived there both Uncle Henry and Aunt Em were much impressed. The farm was one vast pumpkin field, and some of the pumpkins were of enormous size. In one of

"Very good reasons," agreed the Scarecrow.

They told Jack Pumpkinhead the dreadful news about the Nome King, and he decided to go with them to the Emerald City and help comfort Ozma.

"I had expected to live here in ease and comfort for many centuries," said

Jack, dolefully; "but of course if the Nome King destroys everything in Oz I shall be destroyed too. Really, it seems, too bad, doesn't it?"

They were soon on their journey again, and so swiftly did the Saw-horse

reached the royal palace in the Emerald City, and were at their journey's end. (Copyright, 1921.)

(And next week, Saturday, May 21, you shall hear how they reached The Emerald City and met Ozma, and of

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7. 10. 1921.

Miss. Mary. F. Nassau.

Your letter written on June. 1.

Came to me July. 29th.

I believe that the Lord called
our father Rev. R. H. Nassau.

as he called Elias. But I am
very sorry I could not hear my
Dear father talk or ^{with me} write to ^{me} again
at any time ^{to} this world.

But, my hope we shall see again
in Heavenly land where Jesus sitting
yes, I know that Dr. Nassau.
he was one who liked the
blackman more than all
Missionaries, and was also the
friends of Africa. But the
friends of Dr. Nassau, filled
with sorry; this time. But we
know that Dr. Nassau. He is
gone to the promised land.

yes. my wife she is well now.
only my self I am not well.
the Missionaries they could not do
some thing for me ~~for me~~ why, because
I am not a whiteman, But a black-
man. Blackman is nothing.

That reason I was ask for some
Medicine, & some K. for drink
and some rubbing medicine.

I sick always To foot from
feet to knee. I know that you
will help me. Because your

Father was help his friends.
Matt. 20. 30.-31. Jesus himself
he was help the People the

time he was in the world.

The Missionaries they ^{now} come to
help ^{the} People. I thanks very much
as you is able To help me.

always I am naked
it is great affliction here
in Africa.

Can you send your
picture to see it.

I hope you are well.

Salute Mbolo.

Your truly

I jamuwa Mangenge.

Ebunja Bapuku.

This time I live
at Ebunja Small
Town am there with
sick. from Batanga
to Ebunja is one
hour. if mistake be to
letter ^{you} must forgive me.

From your Luke.

Miss Nassau

Mrs. Nassau van Roekens
requests the honour of your presence
at the marriage of her daughter

June Latta

to

Mr. James Maynard Sinclair
on Saturday, the twenty-fourth of June
nineteen hundred and sixty-one

at two o'clock

The United Church

Newport, Vermont

Reception

immediately following the ceremony

Camp Elizabeth Inn

Newport, Vermont

R. S. No. 19.

422 West Durham Street

Philadelphia 19, Pennsylvania

clair, son of Mr. and Mrs. William F. Sinclair, Jr., of Newport, Vt.

Miss van Roekens, daughter also of the late Mr. Noel Henri van Roekens, was graduated from the Stevens School and Middlebury College.

Mr. Sinclair, who served with the U. S. Army for two years, is an alumnus of Burdett College, Boston.

Mrs. Nassau van Roekens, of Mt. Airy, announces the engagement of her daughter, Miss Jane Latta van Roekens, to Mr. James Maynard Sin-

• • •
Mr. and Mrs. David K. Snodgrass, of Mt. Airy, announce

Continued on Page 6, Col. 3



Warren Kay Vantine
Miss Jane Latta van Roekens

.. According to the teachings of Jesus, men
.. are to be gripped by God's will of love,
.. and must help to carry out that will
.. in this world, in small things as in
.. great things, in saving as in pardoning.
.. In this imperfect world already to be
.. glad instruments of God's love is the
.. service, to which men are called.

Short Biography of Mrs. Swan

Mrs. William Swan was the daughter of the Reverend Doctor and Mrs. Charles William Nassau, of honorable ancestry. Her early childhood was spent in Easton, where her father was Interim President of Lafayette College. Her later youth was lived in Lawrenceville, New Jersey, where her father became principal and owner of the Lawrenceville Seminary, and in this school she received her education. It was at Lawrenceville, too, that she met her future husband, an honor graduate of Williams College who was then teaching in the Boys' High School at Lawrenceville. Upon his conviction that he should preach the Gospel of our Savior, he entered Princeton Theological Seminary and on graduation became the pastor of the Stockton Presbyterian Church.

Mrs. Swan becoming the devoted and consecrated pastor's wife on December 23, 1868, threw all her energies and powers with him into the work at Stockton. As a result of their united efforts, in ten years the membership of the church was increased from 25 to 250.

There followed a ministry of eight and one half years at Batavia, New York, and the many warm friendships that Mrs. Swan made there have lasted many years of separation and absence and were renewed by her prolonged visit at Batavia this summer, a visit which her friends there did not dream was the prelude to a long farewell.

On April 11, 1887, Mr. Swan was unanimously called to the First Presbyterian Church of Lambertville and was installed pastor on May 17, his ministry here being a little over seven years, or until June 1, 1894. The work that in this ministry, Mrs. Swan did in the Sabbath School, in soul winning, and for the Cause of Foreign Missions can never by earthly standards be fully weighed or measured. On the 22d of February, 1889, the Woman's Foreign Missionary Society was organized with Mrs. Swan as first president. Its presidents have been, Mrs. Swan, and on Mrs. Swan's departure Mrs. A. H. Holcombe, and after Mrs. Molcombe's death and Mrs. Swan's return, again Mrs. Swan. This splendid society has grown in numbers and gifts until now its membership is about 250, and its gifts last year almost \$700. Its total gifts have been not less than \$9000.00. This society knows its tremendous debt to Mrs. Swan for her unfaltering and devoted leadership and burning zeal through these many years. During the years of her husband's pastorate there was another society that profited by her interest, the Ogilvie Mission Band. And on her return to Lambertville she soon was made its president, and for about fifteen years has been its untiring leader.

After his ministry in Lambertville, Mr. Swan was called to his last pastorate, that of Snow Hill and Stockton, Maryland. Here after a brief ministry he passed away August 17

and saw the effort and pain it caused her.

With difficulty and only in the Providence of God she returned to Lambertville by a long journey in this her last illness. Her word to her pastor upon her return and just a few days before her death was: "I am so thankful to my Heavenly Father that he has brought me back to my home and to my loving friends." She did not realize that she was so soon to pass away. Her friends, who knew she could not live, could whisper for her the lines that so clearly expressed what death would mean to her:

Beyond the smiling and the weeping
I shall be soon.

Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.

Love, rest and home sweet home!
Lord, tarry not but come.

Who will take her place? It would be a fine tribute to any woman to say that no one can take her place in leadership and devotion. But an even finer tribute can be given Mrs. Swan, that she has trained other women through these years into leadership, enthusiasm, and God-filled lives, women who will not see her Cause to fail, her standards to be lowered, her work to languish, but who will unite to carry on with her spirit and her devotion her dearest tasks.

(Rev.) Theron Lee.

Copy of Extract
from
Minutes of Meeting of
West Africa Mission,
held at Batanga in
Feb'y 2. 1905.

Action concerning R. H. H.

"My Life"

~~1888~~

Feb'y 2. 1905

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Extract

from

Minutes of meeting of West
Africa Mission, held at Batangas in
July 1905 (deferred from Dec. 1904.)

Roll Call (in order of
of appointments on the field
priority): as to Dr. Nassau's Resignation

Mrs. Ogden

[Rev.] R. H. Nassau — [silent]

Miss Nassau — [for me]

Peter Meukel — [" "]

Mr. Ford

Mrs. Meukel — [for me]

Rev. J. S. Cunningham

Mrs. " "

H. L. Weber [M.D.]

Mrs. " — [blank]

A. G. Adams

Mrs. " "

S. F. Johnson [M.D.]

[Rev.] F. S. P. Hickman

Mrs. Ford

A. B. Lippert. [M.D.]

[Rev] W. M. Dager
Mrs " -- [for me]

[Rev.] L. D. Hemminger
F. B. Guthrie
J. E. Blunden [M.D.]
R. B. Hummel

Mrs S. F. Johnson - [without vote]
Miss MacKenzie - [" "] 24

Absent

At Benito: Mrs De Neer
Mrs Rentslinger } - 2

At Lolodorf: Mrs Lippert
D. and Mrs Lehman } - 3

At Efulen: Mr. and Mrs Krug - 2

At Elab? Mrs ^{M. G. Lang} ~~Salveter~~
D. and Mrs R. M. Johnston } 3

In United States, Mrs Gault, Mr. Milligan }
Mr. Salveter, Mr. Fraser, Rev & Mrs Johnston } 5

[Analysis of their position toward
me, of the 24 who were Present;
Dr. S. F. Johnson being Chairman:

Miss MacKenzie and Mrs Johnson, without votes	} 2
Myself, silent	— 1
Mrs Weber, and one other blank votes	} 2
Miss Nassau, Mrs Dager, Mr. and Mrs Menkel, for me —	} <u>4</u> 9 13
Against me, the remaining fifteen	} <u>15</u>
	24.

REV. DR. NASSAU AT SWARTH-
MORE COLLEGE

X *October 6, 1916* X

Rev. Robert Hamill Nassau, D. D., will speak at Collection Hall, Swarthmore College, on Tuesday morning, October 10, at 9 o'clock, after which he will deliver an address to Dr. Hoimes class, on the subject of "African Fetish Charms." Dr. Nassau's long residence as missionary among the natives of Africa has provided him with an almost inexhaustible fund of first-hand knowledge from which to draw, and his words are full of living, thrilling interest.

The birthday anniversary of this veteran soldier of the Cross falls upon Wednesday, October 11, on which date he will have passed the eighty-first milestone upon his journey of life.

The following review by the Rev. A. B. Rhinow, Brooklyn, N. Y., of my book "My Ogowe," appeared in the Homiletic Review, dated April, 1920. R. H. NASSAU.

Arthur B. Rhinow, Brooklyn, N. Y.

A friend of mine, who had served his ministerial apprenticeship in Africa made me a present of a book entitled My Ogowe. The Ogowe is a river in Western Africa, north of the Kongo and south of the Niger. And the author is the Rev. Dr. Nassau, for seventeen years missionary on that stream. I was impressed with the "My" in the title. Every time my eyes chanced upon that book, I felt the touch of something beautifully tender.

But, what right had Dr. Nassau to call the stream "My Ogowe?" It did not belong to him. The territory, through which the river flowed, is a French colony, and and though the author bought several plots of ground for mission stations, they were not his personal property. He had purchased them for the Presbyterian Board of Foreign Missions in New York. Nor did he use the "My" because he was stationed there, for at the time when he prepared his diary for publication, he had left the Ogowe and Africa. A man may take you to his rooms and say, "This is my flat," meaning that for the present he is the tenant. But, that was not the thought Dr. Nassau had in mind, for he was no longer an occupant.

The uses of the possessive case of the pronoun in the first person have often been puzzling. When the husky basso proclaimed "I like my glass of beer," and the sentimental treble confides, "I must have my cup of coffee," it is hard to fathom the profundity of the "my." What does it mean? What really belongs to you? That for which you have paid? Paid for in dollars and cents, or their equivalent? No; that is not enough. The African native buys a wife for so much ivory, and she is not his wife. What you really want to own you must pay for in the coin of the realm of affection. That really belongs to you, to which



morn, he reconsecrated himself to the task of meeting the hunger of the Ogowe with the bread of life. Wearied to distraction by the duplicity of the African, he yet remained tactful and kind, never resorting to questionable expedients, though representatives of another denomination were far less scrupulous. And "traders," he writes, "did not have to be diplomatic; their rum-bottle was a power, before which all difficulties vanished."

Crocodiles, hippopotami, leopards, gorillas, savage and tricky natives, unsanitary conditions, confusing dialects, planting a station, and moving on to another, Belambla, Kangeve, Talaguga! Planting fruit-trees, and wondering, "Will I be here to eat the fruit?" He sowed more precious seed. Under the branches of the coco-nut palms that he himself planted, lie buried the earthly remains of his dear companion, Mrs. Foster Nassau, who lost her life in giving another life. Dr. Nassau wrote, "I said for her,

'And, when I come to stretch me for the last,
In unattended agony, beneath the coco's shade,
It will be sweet that I have toiled
For other worlds than this.' "

Even so himself, scholar and poet, labored for other worlds than this; but he labored for other worlds on the banks of the Ogowe, which had become his because he had paid the price of a loving heart.

All that you really love belongs to you, and in the noblest sense of possession, nothing else.

own city than any other
the Japanese.

"Free Press"
Easton Pa.
June 15, 1907

With the diamond jubilee exercises at Lafayette College the first half of next week and the firemen's convention and parade on Friday and Saturday, Easton will entertain a great many strangers. And, besides, a great many will come to town to see the big circus on Wednesday. Easton's hospitality will be as abundantly in evidence as when the Grand Army veterans were here. This old town is always proud to entertain strangers.

LAFAYETTE!

Lafayette flags, pennants, banners and maroon and white emblems of every description are in evidence on all sides on the eve of the exercises to be held at the college in honor of the seventy-fifth anniversary or diamond jubilee of the institution. The store windows reflect the spirit of the townspeople in the matter of enthusiasm. They are resplendent in their maroon and white decorations—colors which are dear to the heart of every loyal Lafayette man. Next week will be a notable one in the history of the college at Easton and the class of 1907 is fortunate in being the class to be graduated at a time when all eyes are turned Lafayette College-ward.

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April 1890

W. F. M., S. : Phil?
Directors' Meeting.

Reference to
expected coming
of many to America
which was not
true.

R. H. N.

DIRECTORS' MEETING.

ASSEMBLY ROOM, 1334 Chestnut St., Phila., }
 April 1st, 1890. }

For twenty years, April has been the month of months to this Society. That this twentieth of April should bring a high tide in its finances on which its whole vast fleet of auxiliaries may float out into grander opportunity and service, is the desire and prayer of all hearts. Yet to-day, troubled faces look from many a watch tower. The Fiftieth Psalm read by the President, Mrs. Schenck, was a word in season, a preparation for the Treasurer's statement.

Receipts in March \$22,138.43. Total since May 1889, \$73,196.97. We are \$8,654.97 behind last April's record for Directors' meeting. Twenty days remain, however, before the Treasurer's books close, and in that time many auxiliaries yet unheard from will report. Letters read from the Presbyterian Societies of Northumberland and Carlisle tell of delightful all-day meetings, real heart warmers. In one case a large Church was packed with a deeply interested audience. Yet a falling off in receipts was reported in both Societies. Two new auxiliaries and thirteen new bands.

Foreign letters numbered twenty-one this month.

From India: Miss Janvier, Ambala; Mrs. Ewing, Ludiana; Miss Forman, Futtoghur; Mrs. Janvier, from the same place; Mrs. Seiler and Miss Ewalt from Kolhapur, Mrs. Inglis, Mynpurie; Miss Thiede, Vagi; Mrs. Holcombe, Jhansi; Miss Donaldson, Dehra. From Japan: Misses Ballagh, West and Alexander, Mrs. Hephurn. From Syria: Miss Brown, of Sidon; Miss Anna Jessup, Beirut. From South America: Misses Kuhl and Dascomb, of Brazil, Mr. Irwin, Baranquilla; Miss Eakin, Bangkok, Siam; Miss Kate McBeth, Lapwai, Idaho.

One of Miss Nassau's bright letters dated Gaboon Mission, February 19th, gives one a pleasant picture of her little home circle there, broken and scattered now, as Miss N. is probably on her way to England on the 11,000 mile voyage, which is to end in New York if all goes well. She hoped and expected to take passage in the good ship Nubia, which took her to W. Africa in 1868; but in this she was disappointed. Little motherless Mary is to come to the homeland, where she will find many loving hearts awaiting her, the little tropical flower from Talaguga. Miss Nassau speaks with gratitude of the great kindness of the French missionaries, with which our Gaboon friends are now so closely associated; also of the hopeful return of a Benga convert educated in that mission many years ago, but who has been for twenty years a great grief of heart to his Christian friends. His contrition now is evident, and very encouraging to those who are battling against native and foreign sins on that dark shore. //

Mrs. Kerr's letter from Canton Hospital tells of progress in that blessed work. A school is in operation among the patients. It is taught by a faithful Bible woman. Thirty-two names were enrolled last year. Arrangements have been made to furnish every family represented among the patients with a copy of the Scriptures. In this school two cases of conversion are reported. One young girl who had been a long time under treatment in the hospital gave her heart to the sinner's Friend and asked for baptism. Her family forbade this and she was obliged to yield, thankful as she said that "no one could hinder her from belonging to Jesus."

A great interest has sprung up in this mission in the temperance question. Three of the native pastors have become total abstainers.

The school report, which is usually read before the Directors, comes this month from Beirut. While no marked

*man's coming not true.
 There was no home awaiting
 her at that time.
 Her father, William
 died. R. H. N.*

APRIL 12, 1876.

A CLERGYMAN'S GOLDEN WEDDING.

Two Families in which there are Ten Presbyterian Preachers.

The Rev. Charles W. Nassau, D. D., and wife celebrated their golden wedding at their residence, 31 Ewing street, Trenton, yesterday. The family of which the above are the head is remarkable for its longevity and for the number of members in ministerial work. Dr. Nassau is the son of Dr. Charles W. and Ann Nassau, and was born in Philadelphia April 12, 1804. His father was a successful merchant and a ruling elder of the Pine street Presbyterian Church in that city, and died a few years ago over 80 years of age, leaving a wife, who still survives, at the advanced age of 95, enjoying vigorous health and full faculties. Dr. Nassau was educated and fitted for the ministry at the University of Pennsylvania and Princeton Theological Seminary, graduating when nineteen years of age. A year later, in 1825, he was installed over the Presbyterian Church in Norristown, Pa., where, on the 11th of April, 1826, he married Hannah Hamill, daughter of Robert and Isabella Hamill. Her parents died at nearly the age of 90. Soon after entering the ministry, Dr. Nassau's health failing, he was compelled to resign. He travelled considerably, and in 1836, with the Rev. Dr. E. S. Ely and others, went to Missouri and established Marion College, near Hannibal, and there he remained as professor of languages for two years and a half. He then returned to Montgomery Square, Pa., and remained upon his father's farm until 1841. Then he accepted a call as professor of languages at Lafayette College, Easton. He was subsequently elected President of that institution, which office he held until 1850, when he removed to Lawrenceville, this State, and took charge of the female seminary there, and continued as principal until last summer. Then, owing to advanced age, he located in retirement in Trenton.

Four sons and six daughters blessed the union, and all are living. The Rev. Joseph E. Nassau, D. D., is located at Warsaw, N. Y. The Rev. R. H. Nassau is a missionary in Africa. Dr. W. W. Nassau is a practising physician in Burlington, Ie., and Charles W. Nassau is a lawyer in New York city. Two of the daughters are married to Presbyterian clergymen, two to lawyers, one is in missionary work in Africa, and the sixth is at home. In this connection it should be remarked that three of Mrs. Nassau's brothers are Presbyterian ministers, making altogether ten ministers in two families.

Many kinsfolk and friends assembled yesterday at the fiftieth anniversary of the wedding, among the number being the New Brunswick Presbytery, now in session in Trenton. The aged couple were hale and hearty. The Doctor is tall, spare, with gray hair, and his handsome features beamed with pleasure as he grasped the hands of his friends. Mrs. Nassau is short, portly, pretty, and very pleasant. She said: "The Lord has been very good to us, and now, after living with my husband for half a century, I am enjoying most excellent health. Then, too, it is a consolation to see my children so zealous in the cause of their Maker. I do bless God," and she glanced toward her sons with pardonable pride. A long address, written by the eldest son, the Rev. J. E. Nassau, was read, and a purse of gold coin was contributed by the children and presented to the parents, after which the party sat down to dinner. In the afternoon and evening many callers and congratulatory messages were received.

To-day is Dr. Nassau's birthday. There have been twenty-seven grandchildren born, twenty of whom are living.

TURBULENT REPUBLICANS.

Trenton in Bygone Days



Man Associated With Trenton Paved The Way For Schweitzer

By William M. Dwyer

Times-Advertiser Special Writer

The forthcoming birthday of Dr. Albert Schweitzer (he'll be 90 years old in January) brings to mind a man, closely associated with the Trenton area, who paved the way for the world-famous Alsatian medical missionary. The man was Robert Hamill Nassau (1835-1921).

A medical missionary like his successor, Nassau spent 45 years in West Africa. What he endured, one admirer says, "makes the Peace Corps look like a Sunday picnic." Disease was rampant and there were no "wonder" drugs. The heat was fierce; he labored within a few degrees of the Equator. Many of the natives were unfriendly and hungry; murder was a common occurrence. But Robert Hamill Nassau not only survived but also set up several outposts in places where no European of North America had ever before ventured.

This is what one book says of the house Dr. Nassau built in 1876 at Anende, the first site of Albert Schweitzer's hospital:

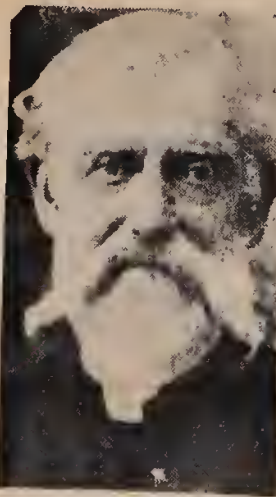
"It was a steep, 20-minute climb through the jungle to the top . . . This site was chosen for safety and seclusion from the jungle and the natives . . . Three times the hostile natives had burned Dr. Nassau's (previous) home and stolen his books . . ."

Both Men Became Apostles To Africa

Except for an occasional furlough, Nassau worked in Africa from 1861 to 1906. His efforts were concentrated on an area that is now known as the Gabon Republic. In 1876 he founded a mission station at Lambarene, about 100 miles up the Ogowe River. This is the place that later attracted Dr. Schweitzer, who, like Nassau ahead of him, became an apostle to Africa. Dr. Schweitzer labored for 30 years in obscurity. And that was the way he wanted it. Then World War II threatened to reach out to West Africa and the press discovered Schweitzer and his hospital-village. The publicity he never sought has been his ever since.

One of the notable characteristics of Robert Hamill Nassau was his versatility. He seems to have been born for his time and place in history. A clergyman, he was ordained to the ministry at the First Presbyterian Church in Cranbury, N.J. He had graduated from the College of New Jersey (Princeton) in 1865, got his master's there in 1857 while teaching at the Lawrenceville School. In 1859 he graduated from Princeton Theological Seminary.

In that year he asked the Presbyterian Board of Foreign Missions to send him to its most difficult post. He was sent to the Corsico or West



Robert Nassau

African Mission, situated one degree above the Equator. To prepare further for the great tasks ahead, he studied medicine at the University of Pennsylvania. He received his M.D. degree there in 1861.

Turned Old Testament Into Two Dialects

He was also an accomplished linguist and philologist; he rendered portions of 15 books of the Old Testament into two dialects of the Bantu-Benga language. A skilled writer, he produced many books and pamphlets that described his missionary work in detail. In addition, he was skilled and knowledgeable in such other areas as botany, entomology, ethnology and zoology.

Dr. Nassau retired in 1906 after 45 years of work in Africa. In the same year his sister, Isabella Ann Nassau (1829 - 1906) died at Batanga after 38 years of missionary work in West Africa. After

happening upon an account of the West African hospital village, Dr. Schweitzer decided to go to Lambarene in 1913. He has been there ever since.

Dr. Nassau wrote several highly regarded books in his later years. He was also in demand as a lecturer. In 1914 he led the Alumni Parade at Princeton — at the 60th reunion of his class. He died in 1921 in his 86th year. He is buried in the Lawrenceville Cemetery. Also buried in that cemetery is his father, Charles William Nassau, and his mother, Hannah McClintock Hamill.

The elder Nassau had been president of Lafayette College and later principal of the Lawrenceville Female Seminary. His wife's brothers, Hugh H. and Samuel M. Hamill, were teachers in what is now The Lawrenceville School. The elder Nassau spent the last five years of his life in Trenton where he was prominent in the affairs of the Fourth Presbyterian Church.

Among those who best know of the great contributions of Robert Hamill Nassau are Mrs. Mathilde Hamill Bedford of Carter Road, Lawrence Township, and Fred B. Rogers, M.D. Mrs. Bedford, the widow of Bruce Bedford, knew the great missionary well. Dr. Nassau was her father's first cousin and, as Mrs. Bedford will testify, "a thoroughly fascinating and brilliant man."

Dr. Rogers of Trenton and Philadelphia, professor of preventive medicine at Temple, has done an excellent job of putting together the facts of Dr. Nassau's life. For the purposes of this article he has generously permitted the use of material from his brochure "Robert Hamill Nassau, Apostle to Africa."

DEAR JOTTINGS: Pathetic indeed was the passing of the spirit of Dr. Robert Hamill Nassau only recently, and almost without interest, comment or notice on the part of the public press of Philadelphia—except for your brief but timely tribute to the deceased in last Saturday's issue of *The Bulletin*; yet this man was one of the missionary heroes of the African jungle. You have given a deserved tribute to his services, and have shown due honor to his paternal antecedents in the religious activities of the last century but, with your permission, I would add—not to these distinguished Nassaus alone should be given all the credit for the courageous initiative, forcefulness and loyalty to duty in the service of Christ, but to the inherent qualities which came from a line of Christian

maternal ancestors as well, are due those rich achievements of Dr. Nassau and his sister which you have so concretely stated.

The mother of these two Nassaus was Isabella Hamill who was the daughter of Robert and Isabella (Todd) Hamill of Norristown, Pa., where, in the early days of that town, the father was a conspicuous and exemplary citizen. Robert Hamill was of Scotch-Irish ancestry, and displayed the best traits of its racial character. He was a mill-owner and manufacturer, one of the first burgesses of the town; the founder of the Norristown Academy; and was for years a ruling elder in the First Presbyterian Church of Norristown. This latter office in the church was not in itself so remarkable except for the fact that his forebears had been such for a hundred years before in the Presbyterian Church in the North of Ireland. Col. Andrew Todd, a Scotch-Irish farmer, of the Trappe, in Montgomery county—a veteran of the Revolutionary War and closely allied to those families of Todds and Porters who have given so much renown to the religious, political and military annals of this State, and that of Kentucky and other commonwealths—was the father of Mrs. Robert Hamill, and these are evidences of the kind of blood which courses through the veins of the Nassaus.

Among the children of Robert and Isabella (Todd) Hamill were three sons who became Presbyterian Ministers; two daughters who married such, and a daughter who married the grandson of a signer of the Declaration of Independence. They were: I. Letitia Hamill, who married the Rev. James O. Howe, an early principal of the Norristown Academy, later becoming pastor of the Presbyterian churches at Ostego, N. Y., and St. Georges, in New Castle County, Delaware.

II. Hannah Hamill, who married the Rev. Charles W. Nassau, D. D., who served as pastor of the Presbyterian church at Norriton, Norristown and Lower Providence, in Montgomery county, and who was the president of Lafayette College at Easton, Pa., 1849-1850, and from 1850 to 1874 was the principal of the Female Seminary at Lawrenceville, N. J. Two of his children were Isabella Nassau, a pioneer to the Gahoon Mission on the West Coast of Africa; and the Rev. R. H. Nassau, D. D., M. D., S. T. D.—the subject of your sketch.

III. Rev. Hugh Hamill, a graduate of Rutgers College; studied at Princeton and at the New Haven Seminaries and was ordained a Presbyterian minister in 1832. He was pastor of churches at Buffalo, N. Y., Elk Ridge, Md., and at Penguador, Del., but subsequently was associated with his brother, the Rev. Samuel M. Hamill, in the principalship of a classical school at Lawrenceville, N. J.

IV. Elizabeth N. Hamill, who married Benjamin Davis, the son of the General, afterward Judge John Davis, of Chester county, Pa., and grandson of John Morton, a Signer. Mr. Davis was a prosperous lumber dealer at St. Georges, Del., and a ruling elder in the Presbyterian church there.

V. Rev. Samuel M. Hamill, who with his brother Hugh, conducted a classical institute at Lawrenceville, N. J.

VI. Rev. Robert Hamill, D. D., graduate of Jefferson College, Canonsburg, Pa., and of Princeton Seminary; sometime pastor of the Presbyterian church at Norfolk, Va., and at Spring Creek, Pa., was for forty years State Clerk of the Presbytery of Huntingdon, Pa., and twice Moderator of the Synod of Pennsylvania.

Thus the blending of the Scotch-Irish stocks with that of the House of Nassau has produced a rare strain of militant ecclesiasticism as personified in the life service of the two Nassaus of your sketch.

S. Gordon Smyth.
West Conshohocken, Pa.

Review Of The History Of the Stockton Church

A hundred years ago most of the Presbyterian families of Stockton belonged to either the Lambertville Church or to the small church in Rosemont, no longer existent. In horse and buggy days a trip to either of these two places seemed quite a journey, so that, in 1867, 22 of these members petitioned Presbytery to authorize the organizing of a Presbyterian Church in Stockton. (The population of the village was then just short of 600, approximately the same as today.)

This petition was granted in April, 1867. Toward a building, \$3500 was immediately subscribed, and the present lot on Main street was purchased and plans made for the erection of a Church and Manse. The final cost for these substantial stone structures was \$6,702. The cornerstone was laid in August 1867, and the Church building dedicated in June, 1868, at the time of the installation of Rev. William Swan, the first pastor. During his 10 years' ministry the infant church grew from a charter membership of 25 to 199 active members, somewhat larger than its present membership. Mrs. Swan, of the famous Nassau family, pioneer missionaries to Africa, exercised her missionary zeal in forming a very active Women's Mis-

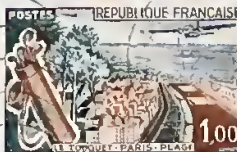
sionary Society with 55 members, -the first local society to affiliate with the then newly-organized Women's Presbyterian Missionary Society. Under her evident inspiration, one of its members, Mrs. Sarah S. Hendricks, went out, in 1873, as a missionary to Equatorial Africa.

Many organizations have served the Church during its history, notably the Sunday School which is as old as the Church itself, meeting first in the old "Right-Square" School House across the street; the Women's Missionary Society and the Women's Auxiliary, organized in 1906, -these two later to merge, in 1950, into the present active Women's Association; the former Dorcas Society; Mission Bands for children and young people; the active Christian Endeavor Societies, followed by the Westminster Fellowship and now the Youth Fellowship; the Men's Brotherhood; the present Couples' Club, etc.

Until 1925, the only meeting place for Sunday School Classes and other programs was the Church Sanctuary. Many groups met in private homes. An additional building for growing activities was greatly needed, and the so-called "Chapel" was then built. Last year, -1966, -the Chapel and Church were connected, adding space and facilities

that are available not only for church activities, but also for community groups such as the Boy and Girl Scouts.

During its one hundred years the Stockton Church has had only six full-time pastors, Rev. F.O. Hathaway serving the latest and longest term from 1919 to 1949. Since his pastorate the Church has been supplied by on a part-time basis, by married students from Princeton Theological Seminary, who have lived in the Manse. The present Student-Pastor is Mr. David L. Reeves.



(1)

The J. B. Fosters, Jr
Miss Mary Brunette Foster Nassau
Bay Head
New Jersey

Etats-Unis d'Amérique

PAR AVION
VIA AIR MAIL

Bucher
FOM- Cité Universitaire
Paris 14^e
France

Paris, March 12, 1963

Dear Foster & Miss Nassau,

I have just received this rather remarkable letter describing the visit of Ray Teuwissen to the grave of Mary Brunette Foster. We sent a copy for you, of course and I am enclosing it here.

It does seem that Ray Teuwissen and I are still champions of interest in Gabon and especially the life and work of Robert Camille Nassau.

I was to be in Gabon already, but my leaving has been delayed again.

May God's richest blessings continue to be with you all.

Sincerely,

Henry Bucher

Paris Mission Society
102 Bd. Arago
Paris 14, France
August 1, 1963

Dear Fosters and Miss Nassau,

Delinquent as I feel for not having written to you sooner, I was determined to wait until I had definite news about my departure for Gabon. I now know that I shall be leaving by air on August the 14th and shall arrive on the morning of the 15th. My how times have changed since those days of Dr. Nassau!

This year has been extremely important for me in terms of studying French. I still have so many things to do, however, such as reading Dr. Nassau's books. I appreciate his grammar that you sent and may have reason to be studying directly from it myself.

You would also be interested in the fact that I leave tomorrow for a visit with Dr. Ray Teeuwissen who has just returned from Cameroun and Gabon. I must see him before I go there.

Also interesting to you should be a recent letter that I received from Dr. Schweitzer. He has invited me to stop by and see him while I am there.

I trust that you will not find Bay Head too hot for you this summer. I shall be writing to you from time to time and hope that you will find time to answer. May God continue to bless you all.

Sincerely,



Henry Bucher, Jr.

Pavillon France d'Autre Mer
Cité Universitaire
Paris 14,
France

Dear Julius, Esther, Ruth Foster, and Mary Brunette Foster Nassau,

Many, many thanks for your cards and especially for the priceless gift of the Mpongwe Grammer. It was the only gift that I opened before Christmas day, because I had a feeling that it was something like that and couldn't wait!! I believe that he has gone all the way through the book himself and corrected the errors. Of course I shall be in this part of Africa for part of the time that I shall be travelling about.

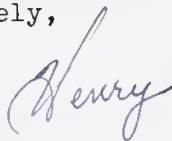
I hear now and then from Ray Teeuwissen in the Cameroun who wrote to you just before leaving. He sends his best to you all.

I think that I told you that the Paris Mission Society has a stack of letters here that were written from Dr. Nassau to their Mr. Allegret in the late 1860's, but I have not had a chance to read them yet since I feel this is not in the best interest of my learning French.

Did a Maud Hamill Kafer ever look you up? I had dinner with her in Lawrenceville the same evening that I was with you. She is a cousin of Dr. Nassau's and has remarried I believe or is divorced. She was quite excited to learn that I had just seen you that morning.

May all the blessings of Christmas be yours throughout 1963. I hope to continue to be in touch with you.

Very sincerely,



Henry Bucher, Jr.

Miss Mary Brunette Foster Nassau,
Bay Head, N. J., U.S.A.
Etats Unis d'Amérique.

Lambarene, 30 October 1966.
Dr. Albert Schweitzer's Hospital.
Gabon, West Equatorial Africa.

Dear Miss Nassau,

Reverend Henry H. Bucher Jr.

wrote to Dr. Schweitzer, in the summer of 1963, about you and Dr. Schweitzer would have liked so much to send you his kindest thoughts for your 80th birthday. Alas. he could not do so because all of his time, from 7 in the morning till a late hour, was taken up by work for the hospital, with urgent correspondence and many other tasks. You know all about missionary life so I know, that you will understand. When I was at Gonsbach in July and August, for a little rest in Dr. Schweitzer's home, I read again one of your father's books. Dr. Schweitzer mentioned your father so often, when he told visitors about early missionary work. Andinet is still an active place and ^{on} the "American Hill", behind the houses and schoolbuildings, are still foundations of what I suppose was your father's house. I was there for the last time some years ago, when Dr. Schweitzer made a pilgrimage to the American Hill with Dr. Holm Stevenson.

Life of missionaries in these times cannot be compared any more with that of earlier years, though the missionary work to be done in the village is about the same in many ways.

These lines want to tell you only, that Dr. Schweitzer remembered you and would have liked so much to write to you; he could not do so. —

With kindest regards,

Sincerely yours,

(Miss) Ali Silver (Dutch nurse).

Eglise Evangélique du Gabon
BP. 80, Libreville

GABON

August 30, 1963

Dear Miss Nassau and Fosters,

I am finally in Gabon after a long year in Paris. After my last letter to you from France I had a wonderful visit with Rev. Teeuwissen again. We still seem to be the worlds chief enthusiasts on the early work of the missionaries here in Gabon and the important rôle that Fosters and Nassaus played in it.

Up in the old historic graveyard of Baraka where so many missionaries and African Christians lie side by side, I ran into old Alice Osuka last week. She is 83, remembers you and your father, and has a photo of you (i.e. Mary) taken just before you left. I have been helping her frame some of her old photos as they are becoming destroyed through the years. She has photos of the Goods, Boppell, Mrs. Ogden, and the Fords. She wants the American Christians to come back to Baraka.

Enclosed is a list of what your father has written to my knowledge. Thanks to you, I have a copy of his Fetishism. Can you help me in locating any of the others? Perhaps some of your friends in the church have copies. Could the minister put it in the bulletin?

I am just getting settled and tomorrow I go up to the Woleu-N'tem area (north) for a month to help in youth work. I hope we shall continue to keep in contact. When I see Dr. Schweitzer I shall send him your best wishes.

Faithfully,



Rev. Henry H. Bucher, Jr.

Recd April 13 12⁰⁰

W. L. ...

Ticket

NEW YORK
APR 10
10-PM
19 N.Y.

PAID

CHICAGO, ILL. POST OFFICE
APR 13
1900
P.M.

Y
APR 11 1900
CHICAGO, ILL.

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Notes

ECUMENICAL CONFERENCE

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APR 12 7 PM '00.

1



Rev. R. H. Nassau
~~To Mrs. D. C. Blair~~
~~6 East 16 St.~~

500 660
APR 12 1899
YORK N.Y.
Queen Lane
Germantown
Phil. Pa.

924

MISSIONARY



Name

Rev. R. H. Nassau

Society

Presbyterian

Field

West Africa

Address

516 Queen Lane, Germantown, Phil^a. Pa

New York Address

NOT TRANSFERABLE

EXCHANGED AT CARNEGIE HALL, 56TH STREET ENTRANCE, FOR SPECIAL
TICKET GOOD AT ALL SESSIONS.

Soothe the grief of the Beauty,
Whom I met the Star of the
It is Love made the same in the
The Beauty, the same

The Golden & the

On the bright morning, we saw a
The golden & the
The Beauty, the same

But the mission was
The Beauty, the same

The Beauty, the same
The Beauty, the same

The Beauty, the same

But nothing to the
The Beauty, the same

The Beauty, the same
The Beauty, the same

To be your own

Be to your own, this is the game
But the strength of your will be
independent of the great, ungodly life

And for your sake

The fire of the world

That has withered the world with its life

The world

To be your own, the world is your own
A sad one, who can't create the world

Let us be your own

Have a number

Let us be your own, the world is your own

For the world is divided to you

Enough of your world with the whole of space

In suffering and pain

Reverend the world

That has withered the world with its grace

The world

The world is your own, the world is your own
That the world is divided to you

The world is your own, the world is your own

The world is your own, the world is your own

Let us be your own, the world is your own

Upon the depth of the world is your own

The world is your own, the world is your own

The world is your own, the world is your own

The world is your own, the world is your own

Let us be your own, the world is your own

The world is your own, the world is your own

11/11/11

11/11/11

11/11/11

To him your name

He is fragrant with the rose of grace.

But the stone of passion rose has been
underneath. The great, unyielding things

And for your name to seek

The fragrance into

That has weathered through with its life

The world

To the life of the world, the name

Of a substance, unyielding to the rose

Of the name

From the name;

Let us measure from the world to us.

For the stone has been dedicated to us.

Through the name, with the name of grace

The suffering, in us

Revealed the name

That has yielded in its name with grace.

The world

He would have been the name to us

Had the stone of passion been the name.

But the name has been

Underneath the name

Like the stone of grace, with the name

Upon the depth of the name, it has been

But the name of the name, we would have

The name of the name

Had the name of the name

From the name of the name, we would have

The world

11/11/11

Robert F. Thompson, Jr. son of R. F.

Carson, Wash. D.C.

Hamlet's Ode
by Philip Amis
Feb. 27 1861
" " "

Written by Amis
" "



THE FARM BLOC
IN AFRICA:
MADAME VASSAL,
Wife of the Director of Public Health of the
French Congo, Talking With a Group of Native
Women, the Real Agricultural Workers of the
Country, as They Leave the Fields.
(Times Wide World Photos)



"THE HEATHEN IN HIS BLIND-
NESS": IDOLS OF TRIBES OF THE
FRENCH CONGO,
in a Remote Part of the Great Colonial
Possession of France.
(Times Wide World Photos)



A FAMILY FISHING PARTY IN AFRICA:
NATIVES
of the French Colonial Possession in the Congo
Set Forth in a Dug-Out With a Bottle for Cheer.
(Times Wide World Photos)



THE DOCTOR'S VISIT IN THE HEART OF AFRICA: COLONEL J. J. VASSAL,
Director of Public Health of French Equatorial Africa, Carried Through the Heart of
the Jungle on His "Tippoy" to Study Cases of Sleeping Sickness.
N.Y. Times (Times Wide World Photos) *Sunday, May 25, 1924*

POST CARD



Mr. R. H. Nassau
26 W. State Street
Trenton, New Jersey
U.S.A.

Ref 39

No. 295

KYO-BUN-KWAN
(THE METHODIST PUBLISHING HOUSE.)

GINZA, TOKYO, JAPAN.

Jan. 28, 1924.

Mr. R. H. Nassau.

Please send the following books by mail, enclosing invoice for same : , marked for
Mr. Kinoshita:

1 copy "The Fetichism in West Africa".

Our catalog of publications, says that this is published by Scribners, but they inform us that it is not: so we would be glad if you could send us a copy.

Faithfully yours,

METHODIST PUBLISHING HOUSE

Manager

Clippings from
"The Express", and
"The Free Press", of
Easton Pa, of date
Sat'y, June 15, 1907.

Lafayette College
Diamond Jubilee
= R. H. N.

Room #933
March, 21, 1921

My dear father:

Your letter I received as I was leaving this morning for the office, and before going home to-night will send you a line.

No, I am not sick just very busy and am glad when I reach "176" to quietly retire and try to be ready for the next days work.

A few days ago Miss Lulu Patton (of Warriorsmark) came into our office. I had not seen her for a number of years but recognized her first, and she seemed very surprised when she realized who I was.

The Woman's Work was delivered to the office to-day and having read it, am sending it on to you. I am glad you feel able to travel, but do be careful when on the street, as traffic noises are so confusing. Please do not leave that precious document of my birth at "1710" for Bess has all she can attend to with her own family, and I would much rather you keep it safely at the Home.

Lovingly,

M. L. Mason
176 Lexington Ave
N.Y.C.



Miss Mary J. Nassau
176. Lexington Ave
New York city
New York

the Ogwe) in the West Africa Mission.

Years ago, I requested you to take your church-
certificate, from the Germantown Westside,
to my church in New York. I felt sure that, in
doing so, you would help your Christian life;
I believed it would help you socially; and,
I think that it would, have assisted you, in
financial ways. You replied that you would
think of it, when you became "settled". Surely,
you are settled now. I do not know any thing
more settling; unless it should be marriage. Miss
McMillan, Lucy Haley's assistant, has been with
him 20 years. It would be an advantage
for your position in the Board. Advice with you
concerning, as to the particular church. I still would
prefer Charles Lewis (in which he is an Elder)
if it is not too far from 176 Lexington.

If, at any time you would like to refer to my
books, you will find them in the Mission Library,
of which Miss Pindar has charge.

In writing to you, shall I continue to address you
at 176 Lexington, or at 156 Fifth Ave?

I was so thrilled with gladness, yesterday, dear, that
I went on my knees, and gave over Father, a
long praise of thanks. Now, I do not stand alone,
as to Foreign Missions, in my family,
Your loving Father, R. D. Nassau

P.S. If you should be in need of money, do not hesitate to ask me for it.

Amblen. Pa.
Feb 4, 1921

My dear daughter,

Your letter, of date the 2^d, came to me yesterday. Nothing, in referance to you, in the last ten years, has so delighted me, as the news of that letter. You had been occupied in christian works. But, now, your post is a distinctly religious one. My life has now a link with the Great Cause of Foreign Missions. I am sure that you are in the line of God's blessing.

Now, dear, let me give you some advice. I did not do so, with your former employers; for, I knew nothing about them. In the Mission House, you are in daily contact with earnest Christians. Meet them on that line. Be regular, in your daily prayer, and Bible-reading. Be regular in going to church, and mid-week Prayer-meeting.

Do, promptly and respectfully, what your employers direct; and offer to do more. Especially, be helpful to foreign Mission women, on their furloughs. Read up about Foreign Missions, so as not to reveal your previous unacquaintance. You know Mary Louie, in China; and Laura McComb (wife of Rev. H. Muller), of Persia; and Mrs Good and her son Albert (your little playmate, in

Amblers, Pa
Feb'y 21st. 1921

My dear daughter,

I was so glad to receive your letter, that came on the 18th; that I will not delay in responding to it.

Yes, I knew that Eleonor Nassau was visiting in the East. Her mother wrote me that she was journeying for the sake of her health.

Yes, the Hamill home, in Trenton, is a lovely place to

visit. It would be perfect,
in my view, if Hugh were not
so excessive a tobacco-
smoker. And, that his mother
also smokes, is, I think,
disgraceful.

I enclose a letter, from Rev.
Dr. Truett. (You need not
return it). When you were
a little child, about two
years of age, his Young
Peoples Mission Society, the
"Amaranth Band", sent to
you a box of clothing. (They

were not the Society that
sent to you "the little half-barrel"
of clothing: that came from
York, Pa. when you were 4
years old.)

Two years ago, I sent an old
trunk full of souvenirs, for
you, to the care of your aunt
Foster. At my request, she
opened the trunk, and carried
the articles up stairs, to your
room. (The trunk was not
worth anything; too old to be
refrained). Did you ever
examine those articles?

Among them was a big
bundle of maps of Africa
and photographs of Africa.

If neither you nor your
Father cousins are ~~at all~~
interested in these photos,
I think that you might offer
them to your Women's Board of
Mission. Oh, I am sure that
the Mission Research Library,
25. Madison Ave, New York City,
would value them as a gift.
To-morrow, my Historical Society
meets in Tomistown, and my Son of
the Revolution, in Philade. But, this
blizzard of snow will prevent me going to
either.

With affectionate love, Robt. Starnes

New York City
July 1st 1893

Dear little daughter,

This is Saturday afternoon.

Soon I will take a train to go out to the city of Newark, N. J. (not Delaware) where I will speak on Missions twice tomorrow. I have finished my work of packing boxes here, and have said good-bye to the Secretaries here.

I am tired, and sickhead ached. But there is more heart-ache, for my baby. I am thinking of her all the time I am working. I will always remember ~~that~~ last Wed. night. And I will write about it now, so that you may keep this letter and read it in future years to recall our parting:—

On the way home from Mrs. DeVoe's, she said "Father, carry me!" (When she was a little girl she used to say "Fala, catch me!") I did lift her up and carry her through the street, as I had carried her thousands of times when she was an infant. And she was again my "little na-man girl". Then we had family-prayers at Uncle Todd's, and she knelt by my side with my hand on her shoulder. Then while I packed my valise up-stairs, she undressed. And when she was ready for bed, I came into her room, and

asked "where ~~that~~ little white bird was?" And then she
was smiling in bed! And I pinched her, and tickled
her, and put my arms about her, and played *Agum*
a little bit. And then I kissed her, and asked
God to bless her. And then I begged her always to be
truthful, and to keep her heart open to Jesus. I told her
I had given her to Jesus when she was a baby; that she
was Jesus' little girl; that Jesus only lent her to me. I told
her that if I lived, I would come back to her in a few
years; that if she died before I came back, I knew
where she would be. And I asked her where that was,
and she said "in Heaven". And I told her that if Jesus
came to call her away, not to be afraid, for death was
only like crossing a River to a beautiful Country. I
begged her to daily pray that God's Spirit would make
her heart ready to cross that River. Then she
asked me to tell her a Bible story, as I did long
ago. And I sang for her, "Jesus loves me"; and had
just begun to tell her about Jairus' daughter, to
whom, when ^{the} child was dead, Jesus said, "Little
girl, get awake, and get up". And just then Aunt
Todd called "Ready". And I kissed you. And left you.
And you told me to put out the light. I did so; and a
light went out from my heart. Good-bye Darling. I
will write to you often. Lovingly your Father
R. W. Nassau

Bafuku Ekulu Diko. Big Batanga. Nov. 28' 1924.

Dear Miss Kasau!

Your letter of June 1st 1921,
well received, I did not reply
you for so many years because
the bad state of my illness,
which never be cured up to date
Prevent me. I'm little better now
But not whole cured, I'll thank
you very much, If you will help me
According to the promise which you
promised me in the above mentioned
letter. The Missionaries here in our
Station doesn't take care or give
help to the People which are suffering,
Even if they insolvent.
The death of your Father and my friend
have been touched me a great deal. But
I was encouraged because (~~he is going~~)
~~Home~~. it is the Lord's call and
because he is going Home. Your Father
was a good Pastor of the Church.
The fame of his work is still up to the
present time, And as I hope will continue
also in the future, in our African soil
where he preached the gospel.
His name will not be forgotten. Even as he
is dead, He is living among
us. I hope that I my self, you and also

Your brethren, we will follow him there
In the promised land. Now I'll take correspond
with you regularly although I'm not perfectly
Heard.

Hoping that this my few lines will meet you
In good health. Waiting for your (kindly)
kindly reply.

I remain with many Salutation
your very truly. Gjamuwa.

Medallion (large). It evidently belongs to a
past generation. Once when I saw it in Mary's
drawer I supposed it of her Grandfather; but
now I see the letters "M. G." on the back. Whose
is it? — Spectacles, (steel, coloured)
She never used them here, but I suppose they
shaded her eyes while at Oakfield studying,
or afterwards when teaching. — Spectacles,
(gold), they are marked in her name, & I
doubt not they are the ones referred to in a
short note of a few lines signed "Cousin Mary"
& which I found in the ^{note} (note) portemonnaie
which she used when she first left America.
The note says it is sent in haste by hand
of Mr. Peice just before Mary sailed. I
have excellent eye-sight; perhaps there may suit
you or some one else. — Gold Pencils, 2,
she never used them after our marriage. One is
her mistress. The other I think was her's. If it is
her's, & I were living in America, I would
keep & wear & use it. But I think them
better for the two boys.

Saw Mary wear them, & do not know anything about them. The little paper thimble-box in which I have put them does not indicate that they came from "Caldwells". I imagine they are older than that. I just used the box for present convenience. —. x Gold Breastpin (ancho) I think she wore it when she first came to Conico. —. x Society Pin (badge) Perhaps Conde's Kate can tell me whose it was, as the letters "M. K." on the back are not Mary's. The Head of Washington & the letters "W. L. S." (Washington Literary Society) indicate it might have belonged at Lafayette College as there is such a society there. Perhaps there is such a society in Washington College where I believe she had acquaintances. Is there one at Oakland? I suppose she had forwarded it of some one & forgotten to return it. I never saw it until I came to look over her things after her death.

x Gold Eye-glass (broken) I think she used to wear it on special occasions in her belt at Conico. At Remita. about 2 queros

ago she wrenched off the ring, to wear for a short time on her finger. (The preceding 6 items marked thus(x) are in a casket in which I found the Bracelet; they were not all there then, I have since put them in.

Mourning Breast-pin in a little varnished pine box, apparently home-made. I do not know anything about it. I might suppose it her mother's for her father. But I doubt, for I think I see set into the side of the urn on the pin a piece of grey hair.

Silver Belt-Buckle. I think it was her mother's. If ladies do not now wear them, one of my boys might. — Spectacle Case, ^{possibly} I think I remember May's using from this case occasionally at Conisco steel spectacles which have long ago been used up or given away.

Eye-glasses, 2, (steel). At Conisco she used to wear them & one with tortoise-shell rim, the latter the more frequently. One of the crystals of the latter has long been broken; I retain it here. She ceased to use any at Benita.

(7)

Thought of its having been lost or stolen
here makes me anxious, stealing from
us is rare & I do not think it probable,
but the suspicion is unpleasant.

It is excessively difficult to find a watch
that will run here. If I were staying in
America I would keep this for myself, as
it has her name on it.

Pocket-book, containing 3 one dollar bank-
notes. There is the stamp & direction of
Mrs Latta's house for she used this in
America with Willie & brought it here when
she came back with him in 1864. Give
it to him as a memento of his voyage.

~~Paper money of course is worthless here; even
if still redeemable in America, I suggest
that they might be retained as they are.~~

Hair Bracelet, I suppose it is Mary's
mother's hair. — .x Gold Locket (small,
broken) apparently containing 2 different hairs.
x Breast-pin, set with one stone. I
do not know anything about it.
x Ear-ring, 2 Finger rings, Stud. I never

(5)

Sewing Society is making up a Box
for a Domestic Missionary, they will
put in these little things as a present
from an African Foreign Missionary.

I am quite sure that (judicious inquiries
being made before the Box is put up)
the anxiety of some mother may be relieved;
& I imagine that the necessities of
babes are not generally thought of in
the making up of missionary boxes.

7. A Japanned Tin Chest. I bought the
chest itself at one of the factories here
since Mary's death as a present for
Willie (a mate of it is here for Charley)
but the contents wh. I now will name
are all Mary's. Shells. Please
give them to Cousin Kate. Mary had
sent so many shells to friends in
America that at last she began to
gather a specimen of each of the
smaller kinds for herself. These were only
a beginning.

Leaor. I found it in her sewing-box.
Belt of Leopard skin. May wore it just
as it is interesting, sometime to loan it
trimmed & buckled. The leopard is held
here in very superstitious dread. Some
native women shudder to see her clasp
her waist with it. - Cuffs.

Epaulettes, Capt Latta's, I suppose.
They should descend to his namesake
Willie; and, whatever his life-work, tell him
to be as brave and devoted as his Uncle
and Mother! - Portefolio, May had
a small writing-case (wh. is quite broken
& wh. I retain) but she used mostly this
portefolio. I do not know whether it had
been hers originally & that she used it
at Oakland, or whether it was Samuel's.
The address of "West Chester Academy" may
not have always been ⁱⁿ it. I send it with
most of the papers & envelopes that were
in it at the time of her death. Give it
to Willie. - Handkerchief of hers
for Willie; I have a mate of it here for Chasny.

Sampler. This relic of "Margaretta Dick" will spoil here. Was she not your mother? May used to tell me about "Bloyd" & "Dick", but I had fixed in my mind the genealogy of ^{only} the branches of "Latta". I think there are Dicks lying in the Deerfield Cemetery Cumberland Co. N. J. where my Cousin Davis is Pastor. — Fork, (Samuel). I do not know what has darkened the silver; possibly a rubber bag (vulcanized) by which it was lying in the drawer? I suggest that it descend to Willie, unless he already has one; if he has, let Charlie have it. Charlie uses skillfully the spoon Uncle William gave him. — Diploma. I would keep it here among the other mementos I retain of May; but it is spoiling with this climate. It may be an incentive to the boys in future years when they get to School & College. Fan, & Ivory Toy Hand, May often showed them to me. They were her mother's. The broken Toy is evidently of Chinese or Japanese work. I would have given it to Charlie

here is a flaying, but Willie is older & will appreciate it better. It will be something to fix in his mind that he had a Grandmother Latta. — Gold Watch & two Watch-cases. I am afraid here is some confusion & possible loss or wrong. The watch is marked on its inside with Mary's name & was in the leather case wh. I have no doubt is its own case. The key also lies properly in that case. Doubtless also that case was not intended to contain a guard; & the 2 other circular hollows (a large & a small) must be intended for those extra crystals & spring which I found in the wooden case. At least the little round piece of green velvet that closes the top of the smaller hollow in the leather case I found lying in the wooden & I transferred it. But where is the watch belonging to the wooden case? From its look of age I suppose it contained her mother's watch. (I am almost positive that she had a watch of her mother.) If she has sent it to America for repair, it is safe. But the

Some of the stains are of plantain & will not come out by washing; other stains are from cockroaches since I selected & laid aside the clothing. The white flannel petticoat and woollen stockings Mary wore in the boat when she died.

Baby-clothing

- 6^c. I send ¹ (1) 1 Bundle containing
10 colored dresses
1 woollen hood & Sacque
flannel bands, &c
- (2) 1 Bundle, containing
6 white dresses & slips
4 new merino shirts
half-worn shirt, Sacque, &c &c
- (3) 1 tin Box containing (what was) a handsome Hat of Charlie's; he has outgrown it. Mrs Clark sent it on Mary's order 2 years ago.
- (4) 1 Bag containing 5 pr of Shoes.

Some of these were worn by Willie, - then by Paul, - then by Charlie. Some Mrs Bentling gave us after her babe was still-born. Some Mr Menaul gave when he went away with Bessie. Please put them all into the hands of either Cousin Kate or Sister Lizzie & ask them at their earliest opportunity when their

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1

Memorandum.

From Peter Bella.

- 1 Package marked for Miss Lizzie Nassau
- 1 Package (roll) " " Willie
- 1 Package for Mrs How, Dr Lovie & Charlie G.

From myself

1 Roll of 2 pieces of Calabar native cloth. For Cousin Kate. The cloth is made from the fibers of the leaflets of the palm-tree.

1 Package of Drawing-paper; for Willie

1 Box of Paints; for Willie. Father presented it & the Paper to me when I came to Africa. After waiting more than 9 years to use them, I present them to Willie, & wish his taste to be cultivated early.

Spools, marked for Mrs Mackay. They were formerly Mrs. Please forward

them to her with ~~the~~ accompanying
note of explanation.

From Dr. May's things, in looking
over her trunks & drawers. It was
sad work. Sister Belle's knowledge
of ladies' clothing & her advice assisted
me much.

1st. I gave of May's half-worn dresses
& underclothing to 16 of the native
Christian women here & at Conaco
who were disposed to wear civilized
clothing, - who were her friends, - & some
of whom had been faithful as servants
& devoted in sickness.

2^d. Other of May's clothing, less worn, I
presented in gratitude to Mrs Sneed
& her daughter Charity. Charity was
ever attentive to May; & no one ever
had a servant-companion-nurse
more devoted than Mrs Sneed has
been to her & Charity.

3^d. Of Mary's unmade materials, I select
a dress pattern each for Sisters
Lizzie and Letitia & some baby-
-linen for sister Letitia, as mementos.
These are in a package, marked.

4^c. I retain here Mary's books,
& many mementos, e.g. her mother's table
silver, - Mary's napkin ring (marked
with her initials); - The gold Bread Spoon
she always wore, wh. since 1864 has
contained a photograph of myself (before
that it contained one of Samuel); - our
Marriage gifts, - & some of her unmade
clothing materials, wh. will become available
for the boys. If Charley shall precede
me to America (probably he will, but
I scarcely know when) you will see
some of these things with him.

5^c. The remainder of Mary's
clothing wh. she usually wore is a
selection wh. I send in ~~in~~ some
Bundles for yourself & Cousin Kate.

Some of the stains are of plantain & will not come out by washing; other stains are from cockroaches since I selected & laid aside the clothing. The white flannel petticoat and woollen stockings Mary wore in the boat when she died.

Baby-clothing

- 6^c. I send (1) 1 Bundle containing
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- (4) 1 Bag containing 5 pr of Shoes.

Some of these were worn by Willie, - Stars by Paul, - Stars by Charlie. Some Mrs Reutlinger gave us after her babe was still-born. Some Mr Menaul gave when he went away with Bessie. Please put them all into the hands of either Cousin Kate or Sister Lizzie & ask ~~for~~ at their earliest opportunity when their

Benita

January 1871

Dear Miss Latta,

The articles of the accompanying Memorandum I send to you, partly because I feel that I have not a sole right to them all, - that you & others should share in the mementos of dear Mamey, - & because, though a lover's selfishness would tempt me miserably to hoard them only to look at, I deem her memory will be best honored by giving to ~~giving~~ some of them a practical use I am unable to apply. Some of these things I never saw until after her death; & of that portion of the jewelry which I did see during her life, she scarcely wore any.

I suggest that the trunk itself, as it was Capt Latta's, be given to Willie, unless he already has one. I keep here for use on journeys the camp-bed it contained. Divide

the trunk & its contents, taking first for
yourself, - then for my two boys as something
to bind them to the thoughts of a Mother
who loved them, Oh! so ardently, but whom
they can never know or even remember.

After them to Kate, or others of Mary's
cousins.

Yours very respectfully
R. MeNeill Nassau

P.S.

Please do me the favor to hand to
Willie yourself the articles intended for him.
And as I am not writing to Sister Lizzie
about anything except the dress for herself &
Mrs Gasman, please show her what I have
written about Willie's things & add further
explanations of your own. He will not remember
on one telling; she will need to remind him
from time to time. As in life's uncertainties
I may not live to see you, please write me fully
what you know of all these articles, of some
of which I know nothing.

W. MeNeill.

P.S. I have added a packages not named
on the memoranda. March 16th 1861.

R. U. N.



February 24, 1970

Miss Dorothy Nassau
1925 Manning Street
Philadelphia, Pa.

Dear Miss Nassau:

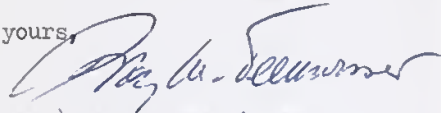
You may have heard my name from Miss Ruth Foster of Bay Head, N.J. For several years I have been in touch with her, because of my interest in your (great-grandfather(?) Dr. Robert Hamill Nassau, the West-Africa missionary pioneer.

Ever since I was the Presbyterian Commission Representative in West Africa from 1959-63 I have been fascinated by the man, and his achievements. So far this has brought me to have selected him as the subject for my thesis for the M.Th. degree on which I am working at the Presbyterian Seminary here. This should not lead to think that I am a young student, I have already served overseas for 25 years, in France, Switzerland, Cameroun, and now Belgium.

On Friday I shall be flying to Philadelphia in order to engage in some research at the Presbyterian Historical Society,^U Lincoln University, and then, during the week of March 2-6, at Speer Memorial Library at Princeton.

I am very anxious to meet you, to compare notes, and tried to call you, but failed so far. When in Philadelphia on Friday I shall try again. I hope that at that time it may be possible for us to set a time for meeting.

Very sincerely yours,


(Rev.) Ray W. Teeuwissen
1044 Alta Vista Road
Louisville, Ky. 40205
(tel. 502/ 896-8705)

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

1044 ALTA VISTA ROAD • LOUISVILLE, KY. 40205 • (502) 895-3411

Died.

IN MEMORIAM,

Mary Brunette Foster, only daughter of Rev. Julius Foster, was born in Towanda, Pa., June 19th, 1849. Married in Lakewood, N. J., to Rev. R. H. Nassau, M. D., October 10th, 1881. Died at Talaguga, Ogowe River, West Africa, August 8th, 1884.

A scene in April, 1879, probably, marks the time when the subject of this sketch finally decided on her life work. The Woman's Foreign Missionary Society of the Presbyterian Church was holding its annual meeting in Philadelphia, and she with other friends from New Jersey was present. As missionary addresses were the order of that session, an invitation was given to all who were, who had been, or who ever expected to be missionaries, to come to the front that morning, and take seats together.

Miss Foster, sitting at the furthest end of a seat full of ladies, heard the call in silence, but some minutes afterward, when all who had been named had taken their seats on or near the platform, she arose, and with heightened color and trembling voice asked to be allowed to pass out into the aisle. In response to an inquiring look, she bent low and whispered, "I must go! I don't belong here." Then, making her way out, she joined the little group to which, as we now know, she truly belonged.

That same year Miss Foster became the Secretary of the Monmouth Presbyterian Society, a position she filled with great acceptance until her departure for the foreign field.

Previous to 1881, it was as a teacher in several village schools in New Jersey that she was most widely known. After graduation from the Young Ladies' Seminary in Freehold in that State, she taught in Holmansville (her home during the fifteen years preceding her marriage), at Burrsville, Lakewood and Barnegat. In the second year of her experience as a teacher a revival of religion began in her school and extended throughout the community. "There were many hopeful conversions, and her memory is still fresh in the hearts of that people, though fifteen years have passed since she taught among them." One of those whom she was then instrumental in leading to Christ was a young man who has since entered the gospel ministry.

The last three years of Miss Foster's life in this country were passed in Barnegat, N. J., where she taught a select school. Her genial, winning manners, singleness of purpose, intelligence and energy, ensured success in whatever she undertook. Underneath all these qualities lay the materials out of which true missionaries are made. Those who knew her best felt that her first care was for souls, and all her work was done unto the Lord, and not unto men. At this time she declined several invitations to go West as a missionary teacher.

In the spring of 1881, after much prayerful consideration, she offered herself to the Board of Foreign Missions, and received an appointment as a missionary to Persia.

Scarcely was her way open to this distant post when a call was presented to her from another part of the field. To decide between Persia and Africa cost a struggle; but its outcome—that happy missionary home and loved companionship in Talaguga—was ever to her a theme for thanksgiving. Her letters from this point recall the early history of 19th century missions, when savage hearts were like the cities of old Canaan, "walled up to heaven," and savage natures were free to work their own will on the unfriended missionary. Few were so well fitted to cope with the dangers and privations of pioneer life as this devoted woman. The wilderness pressed as close as the shadows of night on the little bamboo cabin that Dr. Nassau had reared for his bride. Not far away were villages inhabited by Fanwes, a fierce tribe of cannibals, from which no soul has yet been won for Christ. Says the Board's report of Talaguga: "Hardly any of the stations among the heathen have been maintained in the face of more discouraging outward circumstances. Twice Dr. Nassau's life was in much peril in his intercourse with his neighbors." No religious instruction has yet impressed these people, though many were attracted to the Sabbath services on the verandah by the sweet tones of Mrs. Nassau's organ.

The political horizon was also dark. French interference with schools, their objection to marriages solemnized by our missionaries, the pestilential atmosphere of trading stations on the coast, the run traffic with Europeans, the dangers of travel and transportation on the river, were all hindrances to a work which is mountainous at best.

No missionary letters to the home land were more burdened with requests for intercessory prayer than those penned by Mrs. Nassau. Her last plea for poor Africa was yet ringing in the ears of her co-laborers here when news of her death gave to the appeal the semblance of a message from the skies. Many of the particulars of this sad event are too sacred for the public eye; but we may picture the scene as it appeared to the dusky friends who alone stood near, for of white faces there were but three, the husband, wife, and a little babe but five hours' old, called Mary by its dying mother.

Much that Mrs. Nassau said in her last hours was in an African tongue; but when her mind came back from its wanderings sweet English words of faith told who was with her in the dark valley.

Dr. Nassau's only helpers in this time of sorrow were Africans, two native Christian women and eleven young men belonging to his mission family. The large and comfortable house he was building near his cottage was nearly ready for occupancy when she who was to have been its sunshine was called to her mansion in the skies. Out of the boards prepared for this dwelling a coffin was made, and on Saturday, August 9th, all that was mortal of Mrs. Nassau was laid to rest among the rocks near by on the river bank.

Days passed after the news of this sad event had reached Miss Nassau and other friends at Knugwe before communication could be opened with Talaguga, only fifty miles distant. War was raging among the tribes on both sides of the Ogowe, and every boat passing up stream was fired upon. This separation from friends had been foreshadowed to Mrs. Nassau by her brother's experience not long before. She wrote to a friend in New Jersey of this trial: "Think of the long months he had been suffering, and I knew nothing of it! Two more will elapse before he can receive a word of sympathy from me. This sturles me when I think what might happen in Africa and home friends so far away and unable to give aid or sympathy. But our Master is sovereign, and will ordain only that which we ought and can endure. If these afflictions only prove our purification and sanctification, we ought to rejoice in them."

Mrs. Nassau's health had been exceptionally good, and years of happy service seemed to be opening before her. They open still beyond the lonely grave which now marks our frontier at Talaguga. For the rude savages who gathered reverently about it, death for the first time seemed beautiful and holy, while love shined out of her life yet speaks to them from its depths, and proves the truth of the Master's words: "Except a corn of wheat fall to the ground and die it abideth alone; but if it die it bringeth forth much fruit."

H. M. J.

Lawrenceville N. J.
March 28th 1893

My darling Mary,
Your letter dated March 25th, came to me yesterday. I am pleased that Mr. Todd will take you to hear the Jubilee Singers. I like you to go to and hear such kind of entertainments.

Yes, I shall be pleased to aid Mr. Todd with his Sabbath services on April 16th, the understanding being that I speak on Missions; but, of course, presenting something different from what I have already given to his people.

I immediately forwarded your letter to Ruth McComb, Her Father's

address is, Mr. A. M. McComb
40 Southampton St
Chestnut Hill
Philadelphia
Pa.

To-day came a letter from Africa
from Antyagwe. She says
she had just received (Feb'y 7th)
her letter from Antyagwe, and
was so pleased that she read
it before she did mine.

She says that she gave to Iga
for her Christmas present a real
alive little pig. Piggy has no
pen; so he runs about the street,
and Iga is afraid somebody
will kill it. Iga thinks that
if I were there, I would make
a little pen for her baby pig,
and she would teach it how
to behave. I made an

address last Thursday evening
the 23rd, in New York, in Rev. Dr
Burrell's church, in the anniversary
of the International Medical
Missionary Society. Its Director,
G. B. Dowkott, M. D., read his
speech. I enclose a copy of it.

I am growing hungry to see
you, darling. And I think you
will want to see me. I remem-
ber how you jumped into my
arms last July at Warsaw,
when I came to Dr Lusk's where
you were playing with Minnie.

Affectionately
Your father
Robt. H. Nassau

Germanstown

Saturday July 8th 1893

Dear Mrs Todd

On Monday, I will express to you ~~A~~ a cubic foot package containing

- 1st. A Coco-nut (observe the proper spelling): one of the lot Mary brought with her. It is useless for food; but will do for exhibition with her other African curios.

- 2^d. A Key, which I think belongs to the green-painted chest I left with you containing documents, concerning New Nassau, &c.

- 3^d. Duplicates (I have them in my Scrap-book wh. I take with me) of Memorial Notices of New Nassau

4^c. Copies of "Children's Work"

In 1883 & '84, belonging to Mrs
Nessan, & of wh. I intended getting
the missing nos. and having them
bound for Mrs. — as I did Mrs
Nessan's "Woman's Work". I have been
unable to get the missing copies, at
1334 Chestnut. Try to get them some-
where else among your For. Missy
friends. It is now too late for me to
do. This is one of the few things I
must pass over unfinished to you.

5^c. A Jay-book: wh. I suppose to
be one of Mary's.

6^c. An old red Stocking of Mary's

7^c. The letter K, wh. I think belongs
to a set of Birds wh. Mary
a year ago gave to little
Mary Foster, & wh. I think I
remember was then missing.

8^c. The "Flower Dial" given Mary

last August at Nightham, N.J.
9. A shawl-strap of Mary's, one
of the parts of wh. she has. Robert
was using it last winter on his
skates.

In all Wanamaker's and
Haines' I could not find any
bathing suit for children which
was not of flannel. Flannel is
too heavy for Mary to swim in.
So I have ordered and paid
for one to be made ^{at Wanamaker's} of serge.
It will be sent to you in
one week. Perhaps you will
have to pay the expressage.
If time & teacher suit,
let Mary begin her music now,
before the fall school begins with
Miss Woodhouse. (I hope she
keep on with Miss W. for the
coming year). And then she can

Keep up her music all fall
& winter by being absent from
school the occasional half-
days. - I suppose twice a week.

I enclose some mementoes
of Mary's early days. I took
them down immediately after
her words were spoken, to re-
member them. If I take the papers
back to Africa, the ants will
eat them.

No. 1. Is Mary's first success in writing
(I do not think she was entirely
unaided by Isabella Norton).

No. 2. is a list of Mary's Nurses
wh. I made out one day for
my own satisfaction, & getting the
exact dates from my diary; at
a time when I felt indignant at
my sister's representation ~~that~~ she
had had charge of Mary. You perceive
how small basis there is for ~~the~~
claim.

513 Queen Lane
Germantown, Phil^a, Pa.

July 11th 1893

My Darling,

You nice little letter of date the 8th came to me this morning with letters from ten other people. I thought of your fireworks on the 4th. That night I went with Mrs Nassau to the house of Mr. Hausman, the gentlemen up at Mrs. Letta's office in Broad St Station, who gave us our R.R. passes, and who always was so attentive to you, (the gentlemen to whom I went with you the day the Conductor disputed my pass). Then we saw clearly and fully the city fireworks on Girard Ave Bridge.

I sent you to-day by express,
the little box of Coco-nut, and
8 other articles of which I
wrote to your Aunt.

And I ordered and have paid
for at Waramatus for you,
a Bathing-dress. It is my
gift for your Birth-day, in
advance. It will be sent
by express by Waramatus: and
should be in your hands before
another week. If it does not
come, your Uncle can write
about it, to Mrs. Passan, &
she will look up the matter.

This is now 7. o'clk at
~~night~~ ^{evening} and I am writing. Everything
of trunks & boxes & bundles has gone
to the "Ohio": and at 7. o'clk

tomorrow morning, I leave here, to be
at the ship of S. to sail at 9.

Love to your Father
R. W. H. Passan

P.S. I have looked everywhere
here for ~~the~~ little jar of ~~ointment~~
of ^{Dr} Woodbury for your nose which
you were to use instead of the
oil, at night. I thought (&
think still) that it had become
entangled in some of your clothes
in the tray of your trunk (where
I am ~~almost~~ ~~sure~~ I
put it), and when Cassin's
Halter removed, the clothes from
that tray, I think the little jar
must have clung to some folds
of the clothing. It was tied up in
white paper. If it can not be
found, your Aunt can have
some more made from the
prescription wh. I left with her, a
copy of Dr. Woodbury's

S

"I MUST PREACH THE GOOD-TIDINGS OF THE KINGDOM OF GOD TO THE OTHER CITIES ALSO."

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"INLAND AFRICA"

OFFICIAL BULLETIN

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MISSIONARY HOME

241 HENRY STREET, BROOKLYN, N. Y.

ADDRESS ALL CORRESPONDENCE
OTHER THAN PERSONAL TO
REV. OLIVER M. FLETCHER
GENERAL SECRETARY
233 HENRY STREET, BROOKLYN, N. Y.

May 1, 1923.

Miss Mary Nassau,
176- Lexington Avenue,
New York City.

Also May-3-1923

My dear Miss Nassau:-

This letter is the result of a call on Miss Lettie Gosman yesterday in Princeton, whom I interviewed to see if I could find out about any writings that your father Dr. Hamill Nassau had left in print. She named so many books and pamphlets to me from their catalog that I was delighted to find there is so much chronicled from his experiences, and she also said that she thought you would have copies of most of the books or could tell me where they were in Library Volumes in New York City, so I am going to call on you in a day or two.

Your father Dr. Nassau, was a friend of mine for many years and the earliest impression I have of any thrill concerning Africa was an address he made in the Lawrenceville Church back in the 70's when I was a shaver in that village, and I also remember Miss Bella giving talks when she returned on furlough. From that day my life was interested in Africa and up through the Stanley and Livingstone literature I have come to this present service now being rendered for the Continent. Since I am a Lawrenceville boy you will better understand me when I see you. I have great admiration for your father's long career as a Medical missionary on the West coast of Africa and want to read what he has written concerning the Bantu tribe and the Gaboon Mission. I have just finished reading the life of Dr. Robert Laws of Livingstonia who was co-temporaneous in the African pioneering with Dr. Nassau.

Very cordially yours,

APM-CEB.

A. O. Marshon

Miss Mary F. Nassau
Care of Mrs Crane.
New Hampton Junction.
N. Y.





Liberia, Gabon, West Africa

Monday July 6th 1896

My dear daughter,

I have no

letter from you, to wh. to reply.

And I do not feel well. Though

I write no other letters, I will

not pass you. In, of the 3

Photographs I send you, - myself,

Talaguga, and the Talaguga

Saw-Mill, the latter, at least, may

need some explanation.

You will probably condemn my

picture, as do all who have seen

it. They say it looks weak and

disturbed. Well, that is just the way

I feel most of the time. I

admit also ~~to~~ the artist's work

is not good. I do not know

who Labinjs, who has made so

handsome a picture of Talaguga,

sh^d have done such poor work on me. I send 5 other
copies to America; Will, Charly, Burlington (Iowa), Lawrence-
ville, and Warrimourk. ^{You can compare ^{these}}
^(of wh. I send copies to your uncle Julius and to Capt. Hull of ^{the} Empol)
new picture of Talageza, with Jaques's, made ten years
ago. And you can see the changes and additions
wh. Mr. Allegret has made. My Prayer-room is their
hill school; my Church is Mr. Gacon's dwelling-house.
(The little house on the hill-top, where you were born, has
gone to ruin.) Those French missionaries do not
take care of Houses, or Church-members, or People, as we
did. And ^{the} Agave field, which was the jewel of
our Mission, is in a bad state. We sh^d. never have
given it up. It w^d. not have been given up, if I had
persisted in opposing. I unwearily yielded, to satisfy

Mr. Good. Mr. Allegret built a smaller church, a few
rods down the river, across the Brook. You can just see the
end of it. And you ^{see} the buildings of the Saw-Mill, in
the rear of the old church (Mr. Gacon's present dwelling). ^{of wh. I send copies to your uncle Julius, & to Capt. Hull}
In the large view of the Saw-Mill, - you observe
the Agave river, deep and swift and smooth. At
right angles to it empties into it the mountain Brook.
In the angle between the 2 streams, and on the little island
made by the dividing of ~~the~~ Brook at its mouth, is the
old church: Mr. Gacon standing on its veranda: And the
shops and Mill: Mr. Gacon and his people pushing a
log up toward the Saw: the over-shot Wheel, whose power
is transmitted to the saw by an iron rope, and multiplied
by a Fly-wheel, and other wheels. Up the hill-side (you can
not see it) is a dam of mason-work, with a sluice

to regulate the force of the water,
That little brook, only a yard wide
and a few inches deep, in the Dry
Season, is a raging torrent in the
Rains. All ~~that~~ work is our Father's
own hands, and of odds and ends
of old iron and broken pieces of
machinery. He & I spent \$100. of
our own money for Saw, & tax,
at a time when our God laughed
at our plan, denouncing it as
impracticable. And, of course, the
Sentry w^d not listen to me.
Now, ~~that~~ mill is ^a success, supply-
ing ~~the~~ Ogawa Mission, ^{with} hundreds
of boards. You can see in the
corner of ^{the} 4th picture in the series,
the French word Scie (Saw). Just
over the top of the Shop, you see the
ridge of my river-side Dwelling-
house. The Bell was moved from
the river side to just behind your
mother's grave. And, just behind

(5)

the Hall, is an open shed (where
formerly stood my Carpenter-shop)
which is used as a Prayer-Room.
But, I am sorry to hear ~~that~~ these
French people do not pray as much
as we did. This picture was
taken by Mr. Allegret.

I have been
4 hours per day
very busy for 3 months, driving
myself at the Translation of
Spanish into Benga. Mr. Gault is
to print it in America. I promised
him he sh^d. have it by Sept. I
w^d. not repeat for him, the delays
~~that~~ were forced onto me. I
finished it last Sat^y morning.
And then came a reaction, - vertigo,
vomiting, chills, and pains in all
my joints. Nevertheless, I went
through the afternoon Preparatory
Service, and Session-meeting. When
I am sick, my medication is to
eat nothing. I conducted the Service,

sitting. On Sabbath yesterday, I was better, but very weak. Yet
God gave me strength to go fasting through the morning
service, - noon Sab. Sch. - and 3. P. M. Communion (no sermon).
I make the Baptisms my prominent and solemn. Three
adults, a man & 2 women, baptised on Profession; and
a nice little 5-year old girl, on her mother's Faith. The
Monthly Concert, in the evening, I attended; but took no
part, except to raise tunes (the falls always on me). I
have one of my deacons always conduct the Sab. evening
Service. And the other deacon, conducts entirely the Monday
evening Prayer-meeting. I attend it always, but, besides
tune-raising, only class with Benediction. This I substitu-
ted for a disloyal Christian Endeavour. I am not
at meeting tonight (very unusual) I was afraid to go out-

into the cold air. For, I have had a hard day. My fatigues
chill came again. I can write this wrapped up in my
Afghan, for you must have your letter; and other things may
interfere tomorrow. This must be posted by 2. P. M. of
tomorrow. I have had a sad duty to-day.

I wrote you that Mr. & Mrs. Bacon had been here, the latter very
sick: that they had decided to return to Switzerland: ~~that~~
against her husband's protest and advice, she refused to
remain here (where she was slowly improving) while he should
go back to Talaguya to close the house & mill: she
would not let him go alone: they went; and I knew
they would return by to-day's steamer from Cape Lopez (you
have maps.) I sent the boat "Christine" for them, to spend
the day ashore. The boat had gone but a little, when it
returned, having met the steamer's steam-launch bringing

Mr. Bacon ashore by about 9. A.M.

He came to seek a grave for his Marie: she had died at 4. A.M. at sea. He was so grateful, ~~and~~ he had not been compelled to bury her at sea.

And he remembered well his knowledge of Argentyum's devotion to you and me, - her skill, energy, and taste. And he came to this house in tears, - and asked me to get her to go aboard with him and dress his wife for her coffin. He had, on the way, stopped at the Government Bureau & obtained Burial Permit, & at the Public Works and bought a coffin, wh. he sent on board. I instantly despatched a note to Argentyum; - it takes 12 minutes to reach her house, - she was at Monday washing, - dropped it, jumped into clean clothes, - and was at the pier, where the launch was awaiting her, in less than half an hour.

I came back from the pier, - started men at a grave, - wrote notes of invitation to several of the Trading houses, - sent 2 messengers for 3 miles around to notify the native christians. By noon, Mr. Bacon, Augentym, and the coffin arrived. My Bible-woman, Mrs. Jane Lewis, and Miss May Boardman were at the pier to receive the coffin, - Hutton & Cookson, seeing my men fear to drag the wagon, sent their laborers to help. And I placed the coffin in the chusk. And Mrs. Ogden took charge of Mr. Bacon. He, in his utter grief, left every thing to me: bade me close the coffin. And I did not ask him any questions.

I had some fine black "Italian" lining, in our store. And the 3 ladies Augentym, Mrs. Lewis & Miss Boardman (all natives) said the coffin's plain boards must be covered. A fourth, an old woman Keya,

joined them. And, under Augustus's skilful direction they made neat and quick work. By 4. P. M. the grave was ready. I rose from my blankets, and was able to conduct the service. 1. A silent Prayer, I kneeling by the coffin. 2. Singing the Impongwe translation of "Sleep in Jesus, blessed sleep"! 3. Reading of the Burial Service (as prepared by Dr. Hodge. 4. French Hymn, sung by the school-children. 5. Then, the walk of a few hundred feet to the Cemetery. 6. Complete the Reading of the Burial-Service. 7. Thanks to the attending sympathizers, every body throwing in three pieces of earth. and close the grave. Six white men had come from the Trading-houses, and a goodly number of my church-members.

Mr. Gacon is very grateful to your good government for her service to his dead. There was no other woman on the steamer. He will go on to Outzeland tomorrow afternoon, and probably never return to Africa. He will send grave-stones like, & I will erect ^{them} and take care of his May's grave, even as he has taken care of mine. & He was my heartiest ^{white} sympathizer I ever had in the Ogowe, and God has allowed me the sad privilege of trying to return ^{of} some for it. Now is 8.30. P. M. I have been just 1 1/2 hours in writing this. And I must stop for tonight and go to bed. Mrs. Ogden has already gone; and Mr. Gacon. Perhaps I can add a word in the morning.

Affectionately your father
Robt. No. Nassau

Tuesday noon. No news to add. I hope that when you ride your bicycle, you not attempt any "paroching"; I hate the word. Sit up, like the ladies we saw at Waukington, D. C., and don't attempt to spread yourself into the future as most men and boys do.
your father

A. N. MARQUIS & COMPANY

PUBLISHERS

440-442 DEARBORN ST., SOUTH

WHO'S WHO IN AMERICA

CHICAGO, U. S. A.

For WHO'S WHO IN AMERICA (Vol. 12, 1922-23).

The following personal sketch appears in the last edition of WHO'S WHO IN AMERICA, issued about two years ago, and will be printed in the next edition after being revised and editorially approved.

Please read the sketch with particular care, making necessary alterations or additions, and promptly return by mail.

It is not desired that these personal data be rewritten or rearranged, nor that MINOR AND UNIMPORTANT matter be introduced. The aim is simply to verify the printed facts, correct typographical errors and other mistakes, if any, and bring the sketch down to date by adding anything of importance that has occurred since the last volume of WHO'S WHO IN AMERICA was issued.

The sketch should be returned even if no change be made. This is very important, as it will obviate the necessity of sending out another proof, and it will be taken as assurance that the printed address is correct.

A. N. MARQUIS & COMPANY, Chicago, Ill., U. S. A.

NASSAU, Robert Hamill, missionary; b. at Montgomery Square, nr. Phila., Oct. 11, 1835; e. Charles William (D.D.) and Hannah Mc Clatock (Hamill) N.; A.B., Princeton, 1854; A.M., 1857; grad. Princeton Theol. Sem., 1859; M.D., U. of Pa., 1861 (S.T.D., 1891); ordained to Presbyn. ministry, and started as missionary to Africa, July 2, 1861; m. at Corisco, W. Africa, Mary Cloyd Latta, Sept., 1862 (died 1870); 2d, Mary Brunette Foster, of Lakewood, N.J., Oct. 10, 1881 (died 1884). Resigned as missionary, Dec., 1906, after 45 yrs.' service; pioneer, explorer, translator, contrib. to science; sent large ethnol. collections to U. of Pa., and Princeton; sent first entire carcass of gorilla to U.S. and the only perfect gorilla brains examined by anatomists, up to 1891. Corr. mem. Archæol. Soc. of U. of Pa.; mem. Nat. Geog. Soc., Pa. Soc. S.R. Author: Crowned in Palmland, 1874; Mawedo, 1881; Fetichism in West Africa, 1904; The Path She Trod, 1909; Tales Out of School, 1911; Corisco Days, 1910; The Youngest King, 1911; Where Animals Talk, 1912; In an Elephant Corral, 1912; My Ogowé, 1913; History of the West Africa Mission, 1919; also grammar and Bible transl. in Benga lang. of W. Equatorial Africa. Address: Ambler, Pa.

Attention is especially called to the importance of indicating any change that may have occurred in your position or business or professional occupation since the last edition of Who's Who in America was issued.

Please furnish here both home and business address, if not already correctly given above.

Home Address (legal residence)

Business Address

This sketch returned by

Date _____ 19____

**WHO'S WHO
IN AMERICA**

Every Two Years

Edited by Albert Nelson Marquis

Cable Address: Marquis, Chicago

A. N. Marquis & Company

PUBLISHERS

440-442 Dearborn Street South

CHICAGO

**WHO'S WHO
IN AMERICA**

Every Two Years

Edited by Albert Nelson Marquis

Oct. 18, 1921.

WHO'S WHO IN AMERICA

This work aims to give a brief, crisp, personal sketch of the notable Living Americans in all parts of the world—men and women whose position or achievements make them of general interest. It tells just the things every intelligent person wants to know about those who are most conspicuous in every reputable walk of life—birthplace, age, parentage, education, degrees, position and achievements, politics, societies, clubs, business, profession or occupation, marriage; and in fact the chief features of each career without puffery or eulogy, praise or criticism.

The appended addresses also constitute a valuable feature. No other publication has ever attempted the difficult task of finding and furnishing the addresses of prominent Americans in all parts of the world. WHO'S WHO IN AMERICA not only tells who the leading people are and what they have done, but also tells where they are at the present time and what they are now doing, puts you in quick and easy communication with them.

Completeness and reliability make the book indispensable to every man or woman who aims to keep abreast of the times. It answers, instantly, thousands of questions of every-day import—questions for which answers can nowhere else be found.

It is everywhere recognized as an authority and is in general use in homes, offices, libraries, editorial rooms, schools and colleges, and every place where up-to-date, authentic information is wanted about people in whom almost everyone is interested.

A. N. MARQUIS & COMPANY

PUBLISHERS

CHICAGO, U. S. A.

Dear Sir:-

The enclosed personal sketch appeared two years ago in the 1920-1921 edition of Who's Who in America. Kindly scrutinize it carefully, correcting errors and bringing the record down to date by adding important later occurrences.

This work, as you doubtless very well know, is regarded the world over as the one dependable biographical reference book of the United States. It is in constant use in libraries, newspaper offices, schools and colleges. Wherever scholarly people abide or congregate Who's Who in America is a welcome guest.

Hence, the importance of accurate statement and perfect proofreading can not be over-estimated.

This new edition, covering the years 1922-1923, will be the twelfth biennial issue. The new volume will contain over 25,000 biographies, of which about 3,000 have not appeared in previous issues. It will be ready next spring.

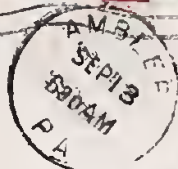
Early return of the sketch will also be greatly appreciated. And especially do not fail to return it even though corrections and additions may be unnecessary, as we can not proceed with the printing until every sketch is accounted for.

Awaiting the courtesy of a prompt response, and the favor of your advance order for one or more copies, we remain,

Faithfully yours,

A. N. Marquis

AFTER FIVE DAYS RETURN TO
GOLDEN SYNDICATE
321 W. THIRD STREET
Los Angeles, Cal.



Rev. Robert H. Nassau,
Mercer Home
Ambler
Pa.

X

Rev. R. H. Nassau, S. T. D., of Ambler, has just returned from a two weeks' trip to Bradford Hills, N. Y. Dr. Nassau and daughter, Miss Mary Nassau, were the guests of Mrs. Hoe, of New York, at her beautiful country mansion on the Hudson.

The attached review of your book appeared in the California newspapers, by

(Mrs.) Alberta Lawrence,
321 W. Third St.
Los Angeles, Calif.

"My Ogowe," by Robert Hamill Nassau, M. D. S. T. D., is a narrative of daily incidents during 16 years in Equatorial West Africa, embodied in a large, well illustrated book that will be of interest to a very large number of readers, both those who have visited Africa and those who long to do so. Dr. Nassau was stated clerk of the presbytery, so that a glimpse of the religious life of the country, as well as scenic and native life, is splendidly set forth in this extraordinarily able work by a keen and scholarly mind.

We hope that you will be pleased with the review, which we would have sent to you earlier, but for the great amount of detail work involved in the production of "WHO'S WHO AMONG NORTH AMERICAN AUTHORS".

Very truly yours,
Golden Syndicate,
Per.

S. Mackin

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TRENTON, N. J. Sept. 20, 1921.

To

Miss Mary F. Nassau, answered 9...1, 1921
176 Lexington Ave.,
New York.

Dear Miss Nassau:-

We enclose herewith letter and envelope
which we received from the Golden Syndicate of
Los Angeles, California.

Very truly yours,


Trust Officer.

Enc.



May B. F. Cassan
to Rev. F. M. Todd
Monroeton
Bradford Co.
Pa.
United States of America



JA
12
100A
RE

NEW YORK
JAN
11

PAID
7



Auntz. It is easy to go there by the
street cars from Zoological Station of
the P.R.R. Some seeds also of
the Pitanga bush here, a fruit you
like. It is a native of Brazil, -
the "Brazil cherry". I think, if your
Uncle Todd would give ^{some of} them to
any one in Toronto who has a
Conservatory, they would grow and
bear fruit there. Anyhow, you could
start a few of them in a pot in
your Auntz's window. This goes by the
French mail of to-day, to Marseilles
(or Havre). My regular monthly letter
to you I usually write for the more
rapid Portuguese mail to Lisbon,
about the 17th of each month.

Truly your father
R.B. N. Nassau

P.S. I recd. your letter of Sept 23 - Oct. 14,
or Nov. 24.

Libreville, Gaboon, West Africa

Dec 7th 1873

Dear little daughter,

I send you,
in a separate small package, some
pods of the beans of a flowering-vine
growing here, with a pretty lilac-
colored flower, whose corolla has
a yellow center. I do not think
it is native to Africa. I am
sending some also to Mrs Robinson
in Freehold, & to Mr. Winger, the
botanist at Horticultural Hall, Fair-
mount Park, Phila, to whom I
gave your Plantain & the other
flowers we brought from Africa. He
would remember you, if you want
to see the beautiful garden some day
when you are in Phila. with your

JAMES N. JARVIE COMMONWEAL SERVICE
OF THE
BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA
156 FIFTH AVENUE, NEW YORK 10, NEW YORK

ROBERT C. SCOTT, SECRETARY

CHRISTINE K. STEPHAN, ASSOCIATE SECRETARY

March 11, 1958

Miss Mary F. Nassau
465 Fourth Avenue
New York 16, New York

Dear Miss Nassau:

It was indeed a pleasure for me to meet you

JAMES N. JARVIE COMMONWEAL SERVICE
OF THE
BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH
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465 Fourth Avenue
New York 16, New York

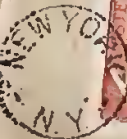
Dear Miss Nassau:

It is indeed a pleasure for me to meet you

Miss



M. D. J. N'Goua
out all day
Carré de l'Indépendance
176 Lexington Avenue



New York

U. S. A.



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